

out and the troops that were sent to carry on the Chinese War were diverted in the providence of God to save India. Shall we connect these two things together? We only say this, that He who saw the one event permitted the other." Surely England will have to reckon with judgment for this one of the most unchristian acts in history. No war, no persecution, no plague has ever claimed a tithe of the victims of this iniquity. The friends of the opium trade claim that England cannot afford to stop, that the loss of \$32,000,000, would mean bankruptcy. But surely the centuries have taught the lesson that righteousness is the road to wealth, and that desolation and death are ever in the wake of selfishness and sin.

Canadians should take an interest in this, not only for England's sake, but because we ourselves are in danger. At the present time the opium is landed on our shores in order to be smuggled into the United States, because the duty at Canadian Ports is lower than that of the American Nation, which is so high as to be practically prohibition, should not the Canadian Parliament at once correct that by a change in the tariff?

And then let the friends of Missions remember that there is a prayer union, whose special object is the removal of this greatest hindrance to mission work in China.

New South Wales Problem.

The Presbyterian Church of New South Wales has a serious problem before it arising from the changed policy of the government of the day as to land set apart for church sites. According to the statements of the Australian Press it seems that in the early days of the colony and up to about fourteen years ago, the Government pursued the wise policy of granting sites for churches, manses and schools in such places as seemed likely in the future to become centres of population. These grants were gazetted, and, upon application being made the title deeds vesting the sites in trustees for the purposes specified, were issued without demur. Within the last few years the Department of Lands has refused to issue the deeds until buildings were erected on the sites, and in some cases when buildings were erected on the sites, the deeds have been refused, on the plea that a surveyor had informed the Department that in his opinion the buildings erected were insufficient. The Church, considering that the Crown had granted the sites for all time, did not busy itself in securing the deeds for lands in localities where the sparseness of population indicated that the sites would not be required for a long time to come. It was never supposed by the Church authorities in the past that this negligence could lead to harm, for the Church's right to the land was supposed to be indefeasible. Now it appears that this negligence was culpable, and that the issue of it may be serious loss to the Church. The Government of the day claims the right to dictate the erection of buildings, and of buildings in its opinion sufficient. It also claims the right to cancel the grants at its own pleasure.

In order to obtain the issue of deeds, the Church has to erect buildings, long, it may be before they are needed. Churches and schools must be built in places where there are, as yet, no people, and manses must be provided for non-existent ministers. If the Church is unable or unwilling to do this, no title can be got, and

the lands stand continually in peril of forfeiture at the mere pleasure of the Minister for the time being. That is one hardship. Another is, that the Government demands that the Church shall spend its money in the erection of buildings on sites to which it has, on the Government's own showing, absolutely no title. A third hardship is, that the Government has assumed to itself the prerogative of judging as to the "sufficiency" of the buildings. If the Government should require the Church to replace with a Gothic cathedral the humble weatherboard erected on its grant in a bush township, and should refuse to issue the title deed until its æsthetic ideas of ecclesiastical architecture were carried out at the Church's expense, the Government would, according to its own notions, be perfectly within its powers. And if the Church proved obdurate, the Government might, if it so pleased, cancel the grant and take possession of the land, humble weatherboard and all. A fourth hardship is, that when there is no title deed, no compensation can be paid when the land is resumed for Government purposes. The Government claims the right and has the power to take the land which the Church thought her own, and to take it without a by-your-leave and without compensation.

The True Minister.

A sermon preached and recently published by Archdeacon Sinclair, the object of which is to guide in the selection and training of young men for the ministry, has called forth the following pregnant comment from the Christian Commonwealth:—"Like all that the Archdeacon says, it is thoughtful, hearty, strong, manly, and broadly charitable. At the same time, in our judgment, it does not touch the real question. We believe that true ministers, like poets, are born, not made. One of the weak places in our modern Christian development is the ministry, and this is weak mainly for the reason that many of those have been manufactured instead of born. Let no one misunderstand us at this point. We do not mean natural birth. No doubt this may have something to do with fitness for ministerial efficiency, but this is not the thought in our mind at present. We are thinking of a birth from above, though this may be manifested from beneath. It often happens that the things that come down to us are precisely those that seem to come up with us, and consequently have all the appearance of an earthly origin. Hence, some experience or struggle through which we pass may be the sign that God is working in us fitness for a great service. But however this may be, one thing at least is certain: We cannot be efficient ministers of the Word unless we have been born again. Another point which the Archdeacon fails to grasp firmly, is the fact that the Church itself is the only proper school for the education of true ministers. Of course, there are certain studies which may be profitably pursued under the direction of special tutors who are even entirely outside the Church, but more and more we are convinced that the main work of educating men for the ministry, must be done in the Church itself if these men shall ever become what they ought to be. We are not unmindful of the fact that the practical application of this suggestion would probably revolutionize our church and chapel services. But, all the same, we believe that we have indicated the only sure path to a true and efficient ministry."